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ON THE HORIZON OF THE CHRISTIAN CHURCH

CHURCH BELLS HEARD AROUND THE WORLD

The largest bell ever forged in England was sounded for the first time at Croyden recently as a test before forwarding the bell to this country. It is to find a permanent home in the new Riverside Baptist Church in New York City, where it will be housed 300 feet above the Hudson River. It is not as large as Big Ben of the Westminster clock tower in London but it is half as heavy again as that bell. An editorial writer in the *New York Times* suggests that the time may not be distant when the great bell of Peking, Big Ben of London, the mighty bell of Moscow, the carillon of Louvain and the Riverside Church bell of New York may be heard ringing synchronously, via radio, over some world event.

FOR A FIVE DAY WORKING WEEK

The movement of the American Federation of Labor for a five-day working week is bringing about a closer rapprochement between the churches and labor, says Ernest W. Mandeville of New York. At the Hotel Astor in New York City recently, representatives of the Union of Orthodox Jewish Congregations of America, the Federal Council of Churches and the American Federation of Labor adopted a resolution seeking the cooperation of representatives of religion, industry and labor in solving this difficulty, which was presented by Dr. Worth M. Tippy, executive of the National Federal Council of Churches. Rabbi Herbert S. Goldstein, president of the Jewish congregations, pointed out that such a proposal was no longer an academic theory but had its practical bearing on the religious observance of Saturday and Sunday. Edward F. McCrady of the American Federation of Labor asserted that the trend of the times would in five years bring about the five-day basis as a practical necessity. All of which suggests the further reflection that, aside from the distinctively religious use which this period of leisure affords, it

becomes of immediate emphasis in the appeal of the churches for a broader cultural atmosphere to meet the needs of their people. Once again, it may be, in a much more intelligent endeavor than medieval life afforded, the opportunity is now presented to the churches to study this problem of leisure that it may not be left to solve itself. The old methods of conventional piety are not sufficiently satisfying. Even recreation that is untouched by commercialization is not enough. It is an opportunity, rather, for the correlation of the ideal enterprises of life that music, art and literature contribute to the spiritual life which must now be faced. The problem is one of the right use of leisure.

TWO UNUSUAL CONFERENCES FOR AUGUST

On the shores of Lake Michigan, at Racine, Wisconsin, and in the Rocky Mountains at Estes Park, Colorado, during August, two groups of people are going to sit down and attempt to thresh out some of the most searching questions of the social order. In each case a week will be devoted to those questions having to do with the "Relation of the Individual to the Group" and another to those gathering around the "Struggle for Power;" but while a number of distinguished economists, sociologists, educationalists, social workers and others will be present, they have not been asked to deliver lectures on the subjects under discussion but rather to sit in and contribute what they can to the working out of the personal and group problems involved. The conferences are being arranged this year by the Fellowship of Reconciliation, 383 Bible House, New York City, but they are the continuation of those formerly held at Hillsdale and Olivet, Michigan, under the auspices of the Fellowship for a Christian Social Order. The arrangements call for simple but comfortable living, plenty of time for recreation, and morning and evening periods of close application in group discussion to the problems to be explored. Needless to say the cost is put at the lowest possible figure. Inquiries should go to Amy Blanche Greene, 383 Bible House, New York City.

CLEAVAGE BETWEEN CHURCH AND STATE

The recent Vatican statement, criticizing the Italian government for its attitude toward Roman Catholic education of Italian youth, has been answered by a new measure proposed by Premier Mussolini and adopted unanimously by his Cabinet, disbanding all boys' organizations except those directly controlled by the Fascist regime. This means that hereafter the Roman Catholic Church will have no organizations in Italy through which to inculcate unhindered and unsupervised its religious principles among its youthful communicants. The Vatican statement made by the Pope in an address before the Roman Diocesan Council, indicated that the Pontiff considered the Fascist attitude on religious education for young people the principal obstacle to a settlement of the long-standing "Roman question." The new decree by Mussolini therefore widens the line of cleavage between the Church and the State.

DR. NANSEN ON ARMENIA AND THE NEAR EAST

The intrepid explorer, Dr. Nansen is also an indefatigable worker on behalf of the distressed of many nations. He has of late been using his powers of investigation and imagination on behalf of the Armenian people. His new Book, "Armenia and the Near East," published by George Allen and Unwin, London, is an outcome of this long work undertaken at the request of the Council of the League of Nations. The book gives an account of his travels in Russian Armenia, in which he believes, with irrigation, a present desert may become, through the industry of Armenians, one of the gardens of the world. He says, "I feel sure that no one can study the story of this remarkable people without being profoundly moved by their fate."

Thank You!

The income of the Foreign Mission Board from living Friends was \$89401.59. The Board's bank indebtedness was reduced from \$15,695 to \$10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You*.

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS

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EDITORIAL

A Printed Form Found Necessary

A NEW YORK Friend, Edward P. Swift, has sent us the reply which the Post Office Department at Washington made to his letter protesting against the use of the cancellation stamp reading, "Let's Go—Citizen's Military Training Camps." The Department says in justification that the use of this cancellation stamp is authorized by an Act of Congress to all activities to which the United States Government makes appropriations. Isn't it rather a sorry commentary, however, that of all the hundreds of activities which the Government supports, this one, suggestive of military strife and bloodshed, should be singled out for such universal use by an avowed peace-loving nation? Now if, with the approval of luring Springtime, we should read on our envelopes—"United States Fisheries Service—Let's Go-Fishing," the Government would make show of impartiality and consistency! But what we started out to say is that to us the hopefully significant thing about the Post Office Department's reply is found in the fact that it was a printed form. This is suggestive of the great number of protests that have gone in from over the country. The statement was made that these cancellation stamps will be continued in service until June 30, 1928. Verily, it pays to speak up.

What Signifies a Church Home?

IT is an expression frequently heard. A family moves into a community and the question is raised as to where its members will find a church home. Does that mean merely a place where they will feel free to attend "divine services?" Not if there is a real significance in the use of the word "home." This raises the question as to how much of the home atmosphere do we carry over into our church or meeting life.

Real home life is founded on a thoroughgoing spirit of unity and harmony. Misunderstanding, friction, working at cross purposes make home a farce. A business house was undergoing a process of alteration and remodeling. Nothing daunted, the enterprising proprietor hung up a sign which read, "Business going on as usual during alterations." That may be partially possible in the business world but not in the home and not in the Church of Christ. The essence of Christlikeness in the home and in the group is love and peace and when they are wanting all is wanting.

But it is not so much of outright dissension that we are thinking. This extreme situation does exist occasionally, to the tragic detriment of the Christian Church, but hap-

pily is comparatively rare. Even so, is there still not something vital of the home lacking? In the home circle there are no distinctions in consideration, no suggestion of separation into groups, no cleavages in fellowship. Each member of the family belongs to all the others. There is a sense of oneness that ties the family together. We need not state the case of the church negatively. Suffice it to say that the full consciousness of "belonging" is the binding tie that brings the sense of home into the church relationship. It is not enough that there are no offensive barriers to fellowship—there must be the positive experience of all-inclusive friendliness and warmth. And it is the radiation of this spirit of unity that makes a church an attractive power in a community.

Furthermore, members of the family are not mere observers—they are participants all. In the normal home each has his own work and responsibility, in accordance, so far as possible, with his talent and interest. This procedure of the home should be carried over into the life of the meeting. It not only increases the effectiveness of the church from the viewpoint of religious work accomplished. What is of even greater importance is the fact that it contributes to the fervent feeling of unity and a common purpose that must characterize a real church home.

"Just make yourself at home." It is a homely, hospitable greeting often given to those who cross our thresholds. We should voice it, in deed if not in word, to those who enter our church fellowship. And we must develop a home atmosphere that will bring it to pass.

To Have Sight and Not to See

NOT many days ago a noted editor died out on the Pacific Coast. Fittingly, the great journal whose editorial policies he had directed for many years, devoted much space to chronicling his achievements and to voicing the many tributes paid him. Having known personally something of his editorial career, we read the memorial edition with more than ordinary interest. Next day, on looking through some newspaper clippings, we came across a brief editorial which had appeared in the western Editor's paper two or three years ago. We cannot say that he actually wrote it himself, but at least it is a cherished message from the editorial page to which he gave such close scrutiny and may therefore be taken as an expression of his philosophy. The editorial follows:

"A few days ago in Detroit somebody asked Helen Keller if she regarded blindness as the greatest of afflictions. Without a moment's hesitancy the answer came, with earnest conviction—'No, it is worse to have eyes and yet not to see!' To have eyes, capable of carrying

all visual impressions to the mind and yet to receive no spiritual impressions of this sad and happy world—that is the true blindness.

"To see the visual evidence of need, and to be blind to the privilege of lending aid; to discern the aspects of sorrow, and be untouched by sympathy; to observe the distress and peril of another and feel no warm, chivalric, human response; in brief, to live for self alone—this is blindness. No morning comes without its opportunity for

self-betterment through service, no evening falls without carrying down to eternity those opportunities which may not be recovered. There is a higher selfishness. It is the desire to justify in some measure the span called life, the interval of permission.

"Far sadder than blindness it is to have eyes and yet not see. To pass through the garden of the world, by lanes never to be retraced, and yet to walk alone and lonely—in the loneliness of self. This is blindness."

Co-ordination: A Fundamental Ideal

BY RICHARD K. MORTON

PROFESSOR Michael Pupin, in the August, 1927 issue of *Scribner's Magazine*, explained clearly and forcefully, in his article entitled "Creative Co-ordination," how molecular chaos becomes transformed into an orderly cosmos. The chaotic action of the steam molecules, for example, is successfully transformed into the orderly motion of the engine's piston rod. The physical world and the human body are also marvelous organisms for transforming the chaotic energy of life into a cosmos of orderly, constructive, and purposive activity.

We are familiar with the molecular chaos called heat and the transformations it effects through the baking, boiling, bacteriological, and drying processes. The same process is fundamental to the spiritual and intellectual realms. Once we have penetrated beneath the surface of things, we see, for example, that co-ordination is virtually a *second creation*. As the early Scriptures poetically tell us, God brooded over the face of the waters; the world was created from a state which was without form and void. According to this story, God's work was purely creative. Man, however, has a vital part in the creation of the world as it is intended to be, for every act of co-ordination is also an act of creation. When objects or thoughts are combined or related in different ways, the result is *something new*—a new machine, device, concept, or value.

In the subsequent remarks I shall attempt to show, briefly, why I regard co-ordination as fundamental, and what role it must place in our spiritual and intellectual life.

Man can achieve the high estate for which he is divinely intended only by seeking some higher unity within which the total contribution of his life can be included. Liberal thinking is, in itself, only a half-way measure, unless one also has some means of correlating it with life's greatest values and problems. Maturity, to me, is that stage in a man's life during which all his own highest faculties are best co-ordinated to work with the highest values and problems of the world. Man's progress is judged by his ability to bring cosmos out of the spiritual, intellectual, and physical chaos of his environment. Unco-ordinated force of any kind is perilous. Life is so arranged that we can change chaotic force into cosmic force without depriving it of its essential values, potential energy, or actual speed.

Certain illustrations bring out clearly the need and purpose of co-ordination. No matter how finely constructed or satisfactory the individual parts of a machine may be, it is useless until these parts have been rightly fitted together so that the machine fills the need for which it was constructed. A machine requires perfect co-ordination and a type of work which may be done by means of it. In co-ordinating all the human values which we possess and acquire, we must ask ourselves, What *kind* of an order, a cosmos, is all this spiritual and intellectual labor seeking to establish? What does the mere fact that this is a world in which *work* (broadly interpreted) must be done, and co-ordinations established, involve? Co-ordinations are as essential in all phases of life as they are to the playing of orchestral music. The mere piling up of disjoined individual achievements may increase the chaos, rather than untangle it.

We live in a world, moreover, in which an infinite number of co-ordinations may be made. This argues strongly for the belief that man is indeed a child of God. If you work with figures in mathematics you see at once the infinite number of combinations in which these figures might be placed. There is a correspondingly great wealth of possible co-ordinations within and between man's spiritual, intellectual, and social life. It is thus important that the liberal not only have the strength to go further and higher than others, but also that he shall establish better co-ordinations between his own personal qualities and talents and the greatest values in the world. We must remember that all these researches in the realm for molecules have come after they have been practically utilized for many orderly and constructive processes.

Character is one's personal ability to co-ordinate his life with moral laws and values. Intelligence is measured by man's ability to co-ordinate his intellect with the highest ideals and concepts which the world presents to the mind. The man who lives close to God is the one who secures the deepest meaning from this idea of co-ordination. It means to him new purpose, new stimulus, new understanding. Science primarily provides us with a searching analysis of the world and its processes and values; but religion puts these different values together again in better combinations. Both processes are essential and supplementary. There is something formidable and discouraging about a heap or pile of anything; there is, on the other hand, achievement in the mere creation of cosmos itself. We cannot long survive on the strength of theories of life which are consistently and conspicuously breaking down. What the world is awaiting today is a message which shall adequately deal with this problem of co-ordination. I am frank to say that I have no adequate solution for it. But I know that there is nothing so obvious today as the fact that liberalism, intellectual individualism, religious education, sociology, psychology, church services, education and stringent laws are not, taken by themselves as a solution for our problems, getting us anywhere. They are neither co-ordinated with each other nor with any higher unity. We seem to be a success at about everything except providing for the next generation a better co-ordinated idealism and a more adequately correlated intellectual and social life. We are increasing piles of data, not sorting out their contents; we are berating the inadequacies of this subject and that, but failing to take the good out of everything and co-ordinate it within some supreme good.

For lack of co-ordination religious education, for example, as a solution to modern religious needs, is already proving, whatever may be said for its many achievements, one of the keenest disappointments of this generation. "A plan that everybody knows" is hōw to point out the obvious defects in these different panaceas, but we greatly lack today the leadership of a man that can co-ordinate all the fine but disjoined elements of our modern life into some higher values and conditions.

We look up into the heavens and chart the courses of stars and plot the limits of universes. Are we to admit that we can co-

ordinate stars better than our own thinking, our own lives? When you praise some fine character or mind you do not necessarily note by what means that person has succeeded in co-ordinating his life with the best, but you are quite conscious of the results of some unifying, empowering force within that life that bestows upon it unusual power. We do not see the processes of magnetism, but we see its results upon metallic objects. We do not know by just what method we know when we have reached our car-stop on a rainy night, nor by what inner sense we guided our boat through the dark channel of a harbor; but we have thereby used the result of some inner co-ordinating force.

Professor Pupin has done us a profound service in recalling us from the pursuit of intellectual delicacies and individualistic triumphs, to the equal need of co-ordinating what we now have to the best that is in the world. Only through this principle of co-ordination, broadly applied, do I see any hope that we can emerge creditably from our present spiritual and intellectual and social chaos. If all around us was the chaos that is in the molecular world we should indeed be incapacitated for any constructive and orderly service to mankind. But there are ways to transform this spiritual, social, and intellectual chaos into a great cosmos which shall bring man nearer to God, just as there are ways of harnessing molecular chaos to the work of the world.

This is the greatest challenge for today. Can we co-ordinate the resources and powers of life? Have our spiritual, intellectual, and social advances carried with them the power to make fruitful combinations and syntheses? Do they create something new and valuable they thus combine? This is also the challenge to those churches of liberal-minded people within which so much constructive thinking is nurtured? Knowing from science what the analysis of the world demonstrates, can we put its different elements together again in better ways? Can we envisage a higher unity under which we can co-ordinate all the other interests of living? I see no possibility of fruitful progress in church life until these questions are answered.

The magnitude of the world's problems is too great, and the confusion of conflicting interests too bewildering, to admit of their individual solution. I do not believe that there is the remotest chance of answering by themselves such problems as those of the races, labor, church attendance, social abuses, and government. The world has gone too far, the problems have

piled up too fast, and unless we can come to a deeper understanding of some great ultimate spiritual truths we cannot begin to solve them, even though we are in every other way marvelously equipped for the task. Since every one of these plans which have been brought forward for the salvation of the world and its people—religious education, sociology, psychology, etc.—has by itself failed, although the contribution of each has been indubitably great and essential,—one naturally turns to the concept of co-ordination. Here we have everything to make better lives, better living conditions, and steadier progress toward greater spiritual realities. Why do we not start co-ordinating them and see what the different combinations would lead us toward?

Co-ordination seems to be the answer to the most serious religious and social problems of our day. But is it? What have we to offer in the way of the elaboration of this thesis? While I may not be on the right track, I am sure that, having tried, unsuccessfully, almost every other way to make better lives for a better world, we could not do ourselves much harm in investigating the contribution which this idea might make.

Boston, Mass.

Heritage

I would not leave you wealth nor ease of life,
Nor all the shining toys that men desire,
But courage to face bravely each day's strife;
Good heritage that kindled like a fire,
Bursts from a tiny spark to sudden flare
And sends its glowing cheer through winter's gloom,
Warming the hearts that in the dark draw near—
I would not leave you one cold, fireless room.
But from the toil and rigor of the day
Win to the beauty of the firelit dark;
Not looking back to hopes lost by the way,
But upwards to the stars of heaven's wide arc:
Not to accept defeat but smiling still,
To climb, unconquered, life's last heavy hill.

EDITH LOMBARD SQUIRES.

Richmond, Indiana.

Peasant Life in Palestine

BY CHRISTINA H. JONES

(concluded)

Sometimes where it is desirable to get the older brother or sister married, a younger brother and sister may be married at the same time to obviate the necessity of money being passed between the parents. This system of exchanging a brother and sister for a brother and sister is quite common in the poorer villages where it is hard to raise money. It sometimes happens that a widowed father wishing a young wife will give his daughter to a man and take his sister for his wife. This complicates the family relationship somewhat but is thoroughly satisfactory to the parties involved. When a father becomes brother in law to his own daughter, and brother in law and father in law at the same time to his son in law and brother in law, and uncle to his own grand children it is certainly interesting.

Marriages are arranged by the parents or the relatives of the young people so that a love match is the exception rather than the rule. The procedure is somewhat as follows: One of the relatives of the would-be-bridegroom goes to the chosen one's family and asks them if they are willing to give their daughter in marriage. If there are no objections he returns to the parents with the message. The father and son and other relatives then go to the bride's house and arrange about the money. After that is settled the engagement is celebrated with much feasting and singing. The Christians have a very formal engagement. Priests come to the home and in the presence of their friends conduct a ceremony not unlike a marriage ceremony.

The wedding is a time of great feasting.

For several nights before all the friends collect at the home of the bridegroom and spend the evening dancing and singing. The men form a group around a big bonfire, and keep singing for hours of the joys in store for those who are to be married. A little distance away the women have formed a circle and they too are singing as they move in a rhythmic motion clapping their hands and keeping time to the tune. To the unaccustomed ear it does not sound very musical but one is soon carried away by the monotonous chant. The wedding proper is the grand finale. It usually takes place in the afternoon. Different villages have different customs but there are a few customs that are general.

The night before the wedding the friends of the bride meet at her home and color her fingers and arms with henna. They

too, in honor of the occasion, color their finger nails likewise. On the wedding day they go to the home very early to dress her. As the hour approaches the men of the village meet and go in a body for the groom. They escort him to the church amid singing and general rejoicing. Leaving him there they then go to get the bride. She arrives, the center of a happy procession of men, women and children, singing and clapping their hands as they walk, but it is no blushing bride that one sees. Instead it is a very heavily veiled figure. Even on the hottest day of summer she is covered with a heavy shawl with a piece of geranium or rose and mint fastened at the crown. None but her girl friends and women relatives see her face on her wedding day, as it would not be showing becoming modesty to appear in all her wedding finery before men. The ceremony over, she goes to her husband's home, accompanied by her friends, and they stay with her, singing and rejoicing the rest of the day. In the meantime the groom is feasting with his friends. It all sounds very hilarious, doesn't it? But one must remember that joyous occasions are not many and varied and they must be celebrated wholeheartedly and spontaneously.

How lovely the Ramallah women look on a wedding day! They wear their most beautiful dresses, heavily embroidered with cross stitch in exquisite design, and as they sway from side to side, as they dance around in a circle, one sees not only grace and poise but most elaborate needlework as well.

One of the sad pictures of Palestine is the condition of women. Under the old Turkish law, which in a modified form is still the law of the land, a woman has few legal rights. She is quite at the mercy of her parents, then her husband and if her husband dies, his family. The men of the country are not altogether to blame for this. Economic and social conditions, both existing and inherited make his attitude toward woman one of superiority. He does not worry because he does not love his bride-to-be. It is enough that she be attractive and clever, love will come. And it often does! When love does not follow, a feeling of respect and loyalty to the mother of his children helps him to live happily.

The homes of the country will be more beautiful when the wife and mother is educated to be the companion and guide, not the slave of her children; then health will be better and cleanliness and order prevail. In talking to the teachers of our village schools just the other day the speaker spoke as follows: "Do not be discouraged with your talks. At the most each of us can do only a little. The change will not come in one generation, it will take one hundred or two hundred years to put our country where she ought to be." One cannot but feel that it will take a long time, but it will never come

until the economic, social, educational and spiritual condition of womanhood is raised. Much is being done, much remains to be done.

FUNERAL CUSTOMS

And then comes into the life of the home that strange, mysterious power, death, which removes a father, mother or a baby brother or sister. Of course it is "from Allah" but that does not help them understand it and their grief is unreserved. The nearest women relatives, if it is a grown person who has died, assemble at the home tearing their hair and their dresses, and beating upon their breasts and biting their hands in a perfect abandon of grief. The women from the village come in and, sitting on the floor around the coffin, with their hair streaming and their clothing disarrayed, wail continually until the burial. Fortunately, the body is kept only some hours or over night, if the person dies in the late afternoon or evening. The grave is visited at intervals during forty

CHRIST THE PROVIDER

BY AMOS R. WELLS

When we need and what we need,

As we need it, Christ provides;

Hungry mouths he loves to feed;

In each prayer a blessing hides.

Ever his compassions haste

To the weary, to the sad;

All our life is crowned and graced

With his comfort strong and glad.

But he feeds us not alone;

Uses aid from last and least,

Till a boy's poor lunch has grown

To a universal feast.

Still 'tis his beatitude

Works the growing miracle;

His the hand that breaks the food,

For he doeth all things well.

Yes, and his the prudent thought

For the fragments that remain:

The omnipotence that wrought

Knows that husbandry is gain.

Men and women, girls and boys;

Thousands, millions—all the earth,

For their comforts and their joys,

From the moment of their birth.

Seated at the Savior's board,

Stretching far in every land,

Get all goodness from the Lord;

From his heart and from his hand.

Still we feed upon his store,

And forget his graciousness;

Still we beg for more and more;

Still our praise is less and less.

Great Provider, endless kind,

As thou givest full and free,

Give us, too, the grateful mind;

From thy gifts we turn to thee!

days following the funeral, friends accompanying the family to weep with them. After all is over there is a rather stoical or fatalistic acceptance of the loss and life moves on. There is that dual side to life here; the spontaneity of children on the one side, and the grim acceptance of events on the other. Their, "Go in Peace," used commonly as good-bye, has a deep pathos indeed as it is murmured over the bier of a loved one.

PRAYER FOR RAIN

Children in Palestine take their share of the family responsibilities very young. It is not long before they realize that changing seasons bring a change in the manner of life. Among the first lessons they learn is the importance of rain, and how much their daily bread depends on rain and on how early it comes. They see the eagerness and anxiety with which their father watches the sky and learn to take part in prayers to God to send much rain. When the situation becomes serious the women of the village gather and, forming a procession, march through the village, singing, clapping their hands, praying and begging God to remember his thirsty land. Often an old woman, seated on a donkey with her face to its tail, goes at the head of the procession. Surely the prayers of an old woman full of years and service will move a stern deity. And sometimes this service falls on the children. All the children meet and form a procession which goes about the village singing and dancing, and sometimes beating on tins and drums. The burden of their song is; "O Lord, send rain; send much rain! Water thy thirsty crops!" None of the older people take part with the children as they think that the prayers of little children will be more effective than the prayers of sinful elders. Thus are the children early introduced to their social responsibilities.

At last the rains come and there is great rejoicing and thanksgiving. When the first rain is over the farmers begin to plough and the whole country side is busy because they must get their crops in before the next rain. The family lives at home during this season but when the harvest comes in May they all go to the fields to help. When the corn is gathered, it is carried to the threshing floor on the heads of woman and girls or on the backs of donkeys. Sometimes the woman help with the reaping and as they work they sing,

"O my quaking scythe from Gaza I have brought thee."

or

"O behold, the stranger has left his country,

Taking his garments and food for the journey;

O cousin, never marry an alien,

For our straw is better than the straw of a stranger."

Thus they sing as they work and the children soon learn to take part in these

songs. How lovely it is out in the open all day long helping with the work, playing games and taking care of the baby! Sometimes the whole family sleeps out on the threshing floor to guard the grain because no threshing can be done until the whole crop of the village is in and the tax collector has come to determine the amount of the government tithe. Then follow days when the grain is slowly threshed. The children love to sit on the sled like apparatus which the oxen or donkeys drag behind them as they go patiently around in a circle treading out the grain.

STORY TELLING

The grain threshed, the farmer now turns his attention to trimming his vineyard, cutting away the dead branches and ploughing the ground around the vines. About the middle of July most of the peasants leave their homes and go to live out in the vineyards. In the day time all the family help cover the grapes with leaves to protect them from the heat so that they will keep a long time. It is very hot in the sun all day but they love the outdoor life and are very happy. After the evening meal they all sit together to chat while the elders drink coffee or smoke. The part that the children love, however, is story telling time. Some old man of the family or a neighbor will bring his "rababeh", a primitive kind of violin, and as he plays he tells some story of war, of Arab hospitality or of love. The story spins out and the children grow sleepy but they are thrilled with the romance, the song and the singer and they want it to last. Sometimes they all sing some of the very beautiful love songs of the language. The following song is representative as a description of a young girl—

"Behold her on the grass of the field
with quick step marching,
Behold her girdled and with beauty
walking;
Behold her upon the grass of the spring-
time graciously advancing;
Behold the delicate waist with the hand-
some girdle;
A seller when he sees her passing,
Uses no balance for the goods he is
selling."

Bedtime comes; some of the family sleep under the fig trees while others sleep in the watch-tower. The watch tower is a tower like building made of stones with a roof of sticks and branches of trees. Sometimes it contains a lower room but the upper room is best for sleeping and for watching the vineyard. Life is indeed simple out there. They live for the most part on grapes, figs and vegetables. One cannot know how lovely grapes can be until he has eaten the hill-country grapes of Palestine. They are large, firm and juicy, and to have them in the morning when the dew is on is a treat indeed.

The grape season over the peasant must now take care of his olives. The olive

tree is one of God's greatest gifts to this country. The olives provide one of the main foods; for example the Boys School uses twelve hundred pounds of olives every school year; the oil too is a food and soap is a valuable by-product. When the trees are old they are cut down and the wood used for fuel. The country is very pleasant at the olive season. All the family lives under the trees. The tiniest baby is tied in a hammock and swings all day long under a lovely olive tree. The next larger children play about, sometimes stopping to mind the baby. While the men of the family beat the trees the women or older girls pick up the olives and put them in baskets. They sing as they work, "Help me, O my hands, help me!" or

"Olives of the generous, may thou be
richly blessed;

For by thee our sons may marry,

By thee we can please the single if he is
unhappy."

Some of the olives are preserved and others are crushed and the oil extracted and the work keeps them busy until near the rainy season. A little wedding song linked with the olives may be interesting.

"O bride, from the olive load we have
made bracelets for thee;

We have brought ornaments for thy
feet;

May thou be rich in thy husband's house,
Richly blessed, even more than the
sweetest of olive oil."

PEASANT HOSPITALITY

A little sketch of home life in Palestine would not be complete without some mention of the hospitality of the people. Life is hard, especially in the hill country, and the peasant handles but little money in the course of a year, but when the stranger comes there is no stint. A sheep or a goat is killed and baked in the outdoor oven which bakes to perfection. All the village helps, different ones bringing in their offerings. One brings bread, another lebban, another chickens until there is a big feast spread before their guest. At one such feast a son of the family told us the reason we had a whole goat for just two, and seven loaves of bread at each place was to keep us from feeling any embarrassment by seeming to leave only a little. We could eat a great deal and there would still be plenty left. Coffee is always served and it becomes almost a ceremony. One should not rise up to leave the house until after the coffee has been served, and if the occasion has been a happy one he should say as he puts down his empty cup, an Arabic word which means, "May you always have occasion to serve coffee in this way!" If there has been a recent death in the family, unsweetened coffee is served and it is sipped in silence.

This is but a brief and inadequate picture of the home life of the peasants of Palestine, but it may serve to give a little

idea of how more than half of the population lives. The homes and manner of life of the peasants is largely the result of the economic conditions of the country. These are exceedingly discouraging and a great change must take place in this realm before the farmer can be greatly helped. It does not help much to educate a boy away from his environment, he merely adds to the problem. He needs to be educated in his environment to relieve the economic pressure by learning how to use the knowledge which the government is providing, how to escape the money lender and how to cooperate in a village program.

Meanwhile the farmer and his family struggle on feeling somehow that because Allah sends the rain which refreshes the land, the dew that gives them the delicious grapes, the warm sunshine that makes the crops grow and ripens the figs and olives, all must be well.

REDEDICATE PINEY WOODS MEETINGHOUSE

The Society of Friends, generally called Quakers, a term used in derision, arose in England about the middle of the seventeenth century. They came to America as to a land of religious liberty only to find rigorous laws enacted in New England and Virginia against them. Quakerism was introduced into North Carolina by a few of its members settling in the Albemarle district about 1660. There are accounts of a Quarterly Meeting being held at the home of Henry White, Fourth Month 4, 1698. It was agreed upon, that a Yearly Meeting be held at the home of Francis Toms in 1698. In 1786, a request was made by Western Quarterly Meeting "that the Yearly Meeting be held alternately in the East and West," which, "being considered by the Yearly Meeting was united with, and was held at Center, Guilford County in 1787. In 1788, "the Yearly Meetinghouse in Old Neck, in Perquimans, having been wrecked in a storm, the Yearly Meeting was held at Wells Meetinghouse in Perquimans." By request the Yearly Meeting alternated between Symons' Creek, Pasquotank County, and New Garden, Guilford County, for twenty-two years."

About 1672 or 1673, George Fox and William Edmundson came into Albemarle, holding the first religious services in the colony at the home of Henry Phelps, near the town of Hertford. It is hoped that North Carolina Yearly Meeting can place a marker to commemorate this event at no late date. About the middle of the eighteenth century a tide of emigration, set into the westward and today Friends are located all over the state. As years passed they emigrated to other states till the names of Nixon, Albertson, Moore, Morris, Winslow, Wilson, Parker, Toms, Overman, Elliott, White, and others are as familiar in our different Yearly Meetings as they were here in pioneer days.

The Nicholson brothers, who were raised near Belvidere and laid the foundation of

their education in what was known as Piney Woods Monthly Meeting School and later Belvidere Academy, were prominent in the Yearly Meetings to which they belonged in later life. Dr. Wm. Nicholson, of Kansas and California Yearly Meetings, Timothy, of Indiana, John of Baltimore, and Josiah, of North Carolina Yearly Meeting who devoted his life interests to this section.

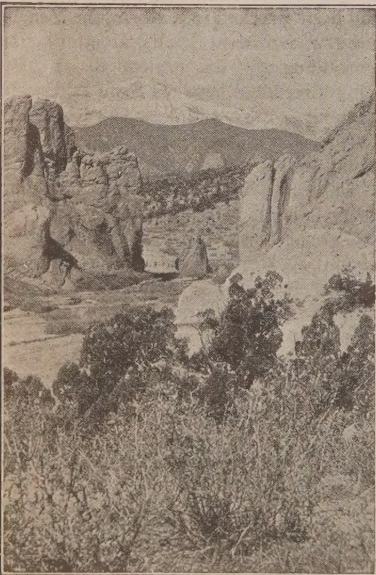
The religious visits of Fox and Edmundson were fruitful in winning converts to the Friends' doctrines. They said, "We found a hopeful stock of young people whom the Lord was qualifying for his service." The remnant left in this section are still endeavoring to sow good seed that will inspire principles of right living and the way of salvation in the youth of today.

Piney Woods Monthly Meeting was formed by separating Wells Monthly Meeting into Sutton's Creek and Piney Woods one hundred and thirty-four years ago. Piney Woods Monthly Meeting has been held continuously alternating between Piney Woods and Up River of recent years.

Piney Woods congregation has recently remodeled its building. It was the second building occupying practically the same site and thought to be over eighty years old. Repairs becoming necessary again, the membership thought the time had come to make it more comfortable and attractive in interior and exterior which has now been completed. The Sabbath of Eastern Quarterly Meeting, May 27, has been selected as a fitting time for the rededication of the building to the Lord's service. Lewis W. McFarland, of High Point, Superintendent of Evangelistic and Church Extension work in North Carolina Yearly Meeting, is expected to be present and conduct the dedicatory service. The public is invited to attend this service which will begin at 11 A. M. on the above named date.

EMMA H. WHITE.

Belvidere, N. C.



Garden of the Gods

WORLD'S CONVENTION, LOS ANGELES, JULY 11-18

Plans are being arranged that will make the journey to Los Angeles, California, a most delightful experience for all Friends who go with the party. A special Pullman out of Chicago in the evening, day-light across part of Iowa and Nebraska. More than two hours auto trip through the mountains near Denver, Sunday morning worship with Denver Friends constitute the beginnings. A three hour auto trip around Colorado Springs is provided. This includes a visit to the "Garden of the Gods" with a brief devotional meeting at a most appropriate spot; the "High Drive," South Cheyenne Canyon, Seven Falls, Helen Hunt Jackson's tomb where a brief vesper service will be conducted and then the evening meeting with Colorado Springs Friends. Through the Royal Gorge and a famous auto trip to places of historic interest at Salt Lake City. Of course a visit to the Mormon Temple, an organ recital and a visit to Salt Lake itself are included. Every effort is being made to give Friends a most delightful journey.

The prospects are fine for enough Friends to insure the special Pullman. Reservations should be sent in at once as the best plans can not be made at the last moment.

Before purchasing railroad tickets or making any arrangements as to reservations, Friends should get in touch with E. H. Stranahan, Oskaloosa, Iowa.

WITH YOUNG PEOPLE AT LOS ANGELES

The program committee in charge of the World's Sunday School Convention to be held in Los Angeles, California, July 11-18 have had thought of the large number of young people and workers with young people.

Three separate sessions are provided, Thursday, Friday and Monday mornings. A wholesome devotional period will open each period. There will be a general session during which there will be a brief resume of the work with young people in the many countries represented. Following this will be addresses of special significance; "Youth and World Evangelism by Shiek Metry Dewairy, "Youth and World Peace" by Stanley High, "Youth and Christian Citizenship" by Daniel Poling. Each session will close with the larger group dividing into a number of discussion groups to consider such topics as are indicated, led by leaders of outstanding qualities:

Youth and Recreation—Catherine A. Miller.

Youth and Dramatics—Mrs. Grace Sloan Overton.

Youth and Worship—D. C. Poole.

Young People's Conferences—Roy A. Burkhart.

Leadership Training—Edgar H. Stranahan.

Youth and Evangelism—Jesse M. Bader.
Youth and World Peace—Authur A. Holmes.

Youth Movements Around the World—Stanley High.

On Saturday a lawn party will be given to young people at which time special features will be provided by youth of other lands.

On Sunday night there will be a mass meeting for youth with addresses by Dr. P. R. Hayward of the International Council of Religious Education and by Dr. Daniel Poling, President of the Christian Endeavor organization.

The World's Sunday School Convention will be in truth a congress of nations. Youth from most parts of the world will be in attendance. Young Friends interested in the convention and the trip to Los Angeles should at once correspond with E. H. Stranahan, Oskaloosa, Iowa.

PREPARING FOR CARMEL

It is often easier to face the crisis at Carmel than to live daily for God in a home, with its constant demand for the exercise of gentleness, patience, self-sacrifice, and self-restraint. Remember that your home life has been chosen by the unerring wisdom of One who knows you better than you yourself! Its pressure has been carefully measured. Its burdens have been poised on the hands of infinite love. Its inmates have been selected. And now the Master looks down on you and says: "All has been ordered for you by myself. For thirty years I also lived in a home. I knew its responsibilities and trials as well as its joy. Go and live there at my bidding! There shall be daily supplies not only for the body, but for the soul and spirit, and it will prepare you for Carmel."

—F. B. MEYER.



Seven Falls, South Cheyenne Canyon

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a co-operative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

WHAT THE BOARDS MUST LEARN TO DO

Editor THE AMERICAN FRIEND:

I think thee has done wonders with THE AMERICAN FRIEND, but editing fourteen radio talks by wholly inexperienced speakers and making a success of every one has led me to seriously question the accuracy and the fairness of the editorial in the May 3 issue, especially the statement, "Obviously, the point of weakness is in our local meetings." I am inclined to think the point of weakness is the satisfaction of the Boards with their methods of presenting their causes. They are content if their words are true and given out in conventional English, such as Church Boards generally use.

I have found that such methods of expression utterly fail to make interesting reading compared with the method of expression used in the Gospels and in the prophets. The latter method is to use exclusively sense-impression words, words that convey clear-cut visual pictures of what the writer has in mind. I have pointed out many times that the parable of the prodigal son nowhere says that the father loved the returning son. It merely pictures the acts of the father so we have a clear picture of love in action—and that is all we know about love.

Psychologically I should say that the proper method of interesting people is writing or speaking so as to once interest them and then never relax the hold on their sensory nerves. That is what the "spirit of prophesy" means. It is what "Leadership" means. It is what the Boards must learn to do.

The method is simple. Write a draft as usual. Then mark every abstract word and replace with sense impression words or phrases. It seems to be an infallible method of making people listen.

EDWARD THOMAS.
New York City.

INDIANA LEAGUE AGAINST CAPITAL PUNISHMENT

Editor THE AMERICAN FRIEND:

The discussion of capital punishment you are promoting in your columns should be of deep interest to your readers, especially those of Indiana. An Indiana League has been organized to obtain abolition of the death penalty and substitution of life imprisonment, and in due time the subject will be brought before the Legislature. The public should be thoroughly informed on so important an issue.

Letters received by the League show great diversity of opinion, but the majority

of citizens ask only assurance of greater protection for society, regardless of ways and means. However, Indiana is far from bloodthirsty, and would readily consent to the proposed change if convinced that society would benefit thereby.

Protection from crime cannot be secured by any one measure, and advocates of abolition do not claim that it will effect a cure of murder. Many causes contribute to our crime increase: a mixed population in a new country, the drift city-ward and congestion in cities, general use of automobiles, indiscriminate carrying of firearms, violation of liquor laws, absence of home influence, the aftermath of war, the failure to learn to do honest work, mental or physical, etc. These influences can be offset only by the co-operation of all agencies for good.

Capital punishment is not one of these agencies. It is instead an evil in itself and the source of many other evils. Its one defense—that it prevents other murders from being committed—has been disproved by the experience of our eight abolition states and foreign countries. Many of its ardent advocates now admit that it serves but the one purpose of extermination. Judges and juries are reluctant to sentence to death; the law cannot be generally enforced and therefore defeats its own purpose. The effectiveness of a penalty depends upon the speed, certainty and evenness of its application. Therefore, the League demands the abolition of the death penalty and the substitution of life imprisonment.

Our prisons would not become greatly overcrowded by the comparatively few who are now executed. The public should not be charged with the maintenance of life prisoners. Under a well conducted system of prison labor, each ordinary convict would produce the equivalent of \$600 in a year, above the cost of his maintenance. In Minnesota, an abolition state, this profit on his labor is divided between his victim's family and his own if he has one, or is used for state charity. As far as possible, prison discipline should be adjustable to the great variety of types among those who commit murder, and should be based on the idea of reform and prevention.

While the aims of the League, briefly outlined here, deal only with the practical and expedient, it should be noted that they serve also the highest ethical ideals.

The state organization is co-operating with the National League to Abolish Capital Punishment, of New York, which is also aiding campaigns in New York, Massachusetts, District of Columbia and

Ohio, and is working to secure national abolition. For further information and literature on the subject, address Secretary, State League to Abolish Capital Punishment, Versailles, Ind.

FOR FREE DISCUSSION

Editor THE AMERICAN FRIEND:

The problems that are presented to the truly Christian conscience today are appalling. They are problems that each disciple of Jesus Christ must solve for himself. In order that he may have a fair chance to solve them, and the whole world have a fair chance to find some way out of the frightful situations which confront us, there must be full freedom of discussion.

During the complete history of our democracy Americans have sung,

"My Country 'Tis of Thee Sweet land of Liberty"

but just now there seems to be a danger of us repudiating our own political and religious heritage. Our fathers brought forth on this continent a new nation conceived in liberty, but it seems that we their sons and daughters are afraid of liberty.

It cost our forebears a great sum to obtain this freedom which we free-born Americans have enjoyed up to this present time, but now we see a tendency in many organizations and to some degree in our churches, to curb the free discussion of vital problems on which we differ.

With respect to war, Friends have always taken a position far in advance of the average conscience, and have endeavored by unsleeping educational efforts to bring the uninformed mind to the point where the masses of human-kind would demand that war be placed in the category with other murderous schemes.

If our Christian profession amounts to anything each of us must express in his own way our supreme loyalty to Christ, and each of us strive in some way to crown him Lord of all. It is hardly to be expected that we shall all choose the same way of ridding the world of its greatest existing curse, The curse of war and the whole war system, but in Christ's name let us choose some way.

How dare we as Christians remain passive while forces are being generated to hurl the world into another awful cataclysm? May the Lord help us to do our part to keep the world from blundering into another awful abyss. Let us work for the prohibition of military training in our public schools, work for the reduction of armaments and protest against the large appropriation of money for military equipment, and let us with new zeal and courage continue our educational work on Peace.

When war is placed in the category of crime, then loyalty to Christ and loyalty to country will no longer clash. The Church and State will stand together at the feet of Jesus and crown him Lord of all.

HANNAH W. HUBBARD.
Oklahoma City, Okla.

WILL BE MISSED AT THE NATIONAL CAPITAL

Amid a torrential downpour, lasting for hours, a large circle of friends from both the Washington meetings met at 13th and Irving Streets at a farewell party for Murray and Violet Kenworthy on the evening of April 27th. No better evidence of the place they have made for themselves among the Friends of Washington and the community could have been given than that nearly seventy of their friends, several from the distant suburbs, should have braved the elements on such a night to express appreciation of their services and to wish them success in their new field of endeavor.

Addresses expressive of the esteem of the different groups were given by representatives of the Bible School, Christian Endeavor, Meeting and the community. Violet Kenworthy as President of the Woman's Missionary Society and, also, as Secretary of Mt. Pleasant W. C. T. U. was remembered by both groups with suitable gifts. That of the W. C. T. U. was a seed pearl White Ribbon bow pin and was to have been presented by Mrs. James M. Doran, President of the Union and wife of the United States Commissioner of Prohibition but the weather prevented her attendance. Murray Kenworthy was presented a gift by the Wm. Penn Class of boys, whose teacher he had been and both were given a book of remembrance by the group.

Besides his usual pastoral activities, during his four and a half years in Washington, Murray S. Kenworthy had organized the work of a Protestant chaplain in the hospitals of the city for the Federation of Churches and during the past year organized a District of Columbia Council of International Relations, described as the "only local peace society" of which Dr. Edward T. Devine is President.

Besides these especial activities he was connected with many city-wide as well as community, church interests and Friends in Washington feel that those ideals for which Friends stand were always ably and sympathetically represented.

He goes to Richmond, Indiana to become regional Secretary of the American Friends Service Committee. In his going, Quakerism loses an effective, staunch advocate in the capital of the nation, and the good wishes of their many friends go with them into the new and wider field into which they have been called.

JAMESTOWN NEWS ITEMS

During the past six months several interesting plans and experiments have been carried on in the Jamestown, Ohio, Meeting. During December some special feature was used each Sunday night. The first Sunday night Isaac T. Johnson of Urbana, Ohio, gave an illustrated lecture on Palestine. This was a union service of

all the churches and was held in the Methodist auditorium. Mr. Johnson demonstrated to the large audience the use of his small portable moving picture camera which he and his wife carried on their trip around the world. He then threw upon the screen several reels of film showing the actual life of Palestine in motion as he saw it from day to day on his travels.

The third Sunday evening of December was used in the presentation of a Religious Drama setting forth a Christmas theme. It was an excellent demonstration of the value of such work in a service for worship. The drama used was "Dust of The Road" by Kenneth Sawyer Goodman one of the ten best produced in 1924. While this meant much work for the director and the characters, yet they all felt afterward that it had given to them a new religious conception of the Christmas message which no sermon would have given. There is a twofold value to this type of religious message: it leaves a vivid picture in the minds of the people, and those taking part in it come to really live their parts so that they not only hear but also feel the message.

The first week of January was observed as a week of prayer by all the churches of the town in a joint effort. People met in a different church each night and each pastor had charge of the service in his own church.

The month of February was observed as race relations month. Crystal Bird brought a splendid message in word and song to a full house of white and colored people, February 1st. She left a deep impression upon the community which was most helpful. Each Sunday morning, the pastor discussed different races of the world and their relation to Christian peoples. The attempt was made to show how other races are accepting the best qualities in Christianity and rejecting those bad practices of Christian nations such as war, race hatred and superiority.

Special services were conducted by the pastor, Lindley Cook, during Passion Week culminating in a union Good Friday service in the Methodist church. During this week those attending the services were led into a new appreciation of the great sacrifice which Jesus made for the world and found new inspiration for meeting the many problems of life. A fine spirit of prayer and devotion and consecration was manifested throughout the week.

Mother's Day was fittingly observed with beautiful flowers, special music, and a sermon upon the qualities of a true mother. The evening service was conducted by the young people, ten of them taking part by reading scripture, poems, readings, and stories concerning mother and parents. It was splendid to see so many young people sitting upon the platform conducting a service of worship.

A UNIQUE PANSY SERVICE

The Friends Meeting at South Durham, Maine, observed Mothers' Day in unique fashion and the poem by the pastor, Harold N. Tollefson, which was the center of interest and appeared on the front page of "The Visiting Friend" for May, is given below. It is dedicated to all mothers, the author explains, but more especially to his own silver-haired mother in Rhode Island. Last year the young people planned a surprise for the mothers in the congregation. Carnations were too expensive so they gave pansy plants. The various colors appealed to the pastor and he made a few remarks in closing the service about mother's qualities reflected in the pansies.

This year, in preparing for Mother's Day, the thought of the pansies and their colors again suggested mother's graces, and the impulse found form in verse. The Christian Endeavor Society provided the pansies this year and it was inspiring to see so many colored plants throughout the congregation. A plant of each color was on the platform railing in the order of the poem's suggestion which was read as a preliminary to passing the plants. A local florist amplified the significance of the pansy thus used by remarking that in Germany pansies are called "stepmothers" as they are usually young and attractive! The blossoms will have richer meaning for all who worshipped there that morning.

MOTHER

The Pansy, with its gentle face,
Speaks to me of Mother's grace:

"My Purple hues, of royal tone,
Her queenliness, to all make known;
No sparkling diamonds, rubies rare—
Her jewels cluster 'round her chair.

Crimson, sacrifice; none can tell
The agonies of death's dim knell,
As life to life she there imparts;
The imprint rests upon our hearts.

The Whiteness of her pure life
Is her strong fortress in the strife
Of raising standards, strong and true,
Before her jewels, their whole life through.

The Blue of heaven, holy tone,
Is hers, who doth the Saviour own;
Precept, example, source, and goal—
Her deepest care is for our soul.

The Green—'tis earth's abundant hue—
Reveals the fruitfulness of life;
Youth, womanhood and graceful age,
The book of life, imprint each page.

Transcending all—beneath, above—
We see the Gold of Mother-love.
The acid test of wilful sin,
Disappointment's hammer, cannot dim."

'Tis true; 'tis deep; these virtues trace
On Pansy's ever upturned face.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Ind.



STUDIES IN EARLY CHRISTIANITY

Edited by SHIRLEY JACKSON CASE

The Century Co., pp. 467. Price \$4.50

To say "a great book," is to put it mildly. Rather it is a collection of books as each section is an essay by a master in his chosen field, and the theme is treated in a style worthy of a place in a commemorative volume to leaders beloved for long years of outstanding service. The book is presented to Frank Chamberlain Porter and Benjamin Weisner Bacon of the Yale Divinity School in recognition of their long and faithful labors in their respective fields of activity. "As these two distinguished scholars lay aside the duty of the classroom a few of their friends have prepared in their honor the present collection of studies as a partial expression of appreciation and esteem." On April 16, the first evening of the Yale Convocation, the book was presented to them by Dr. Case. The publishers consider it the most important book brought out in their religious book department, and one of the most attractive in its mechanical make-up.

The nineteen sections, each by a scholar of some distinction, constitute a discussion of certain questions that occupy the forefront of attention today in the critical investigation of Christian beginnings. A knowledge of German and of Greek is assumed by several of the writers, three of them using the German text throughout, but at least a dozen of these scholarly essays may be readily read with pleasure and profit by those limited to the use of the English tongue. The first paper by Ernest F. Scott on "The Limitations of the Historical Method," faces a fundamental problem of present-day research. The right of the historical method is now firmly established and needs no defense. It has added a new and powerful weapon to Christian apologetic, but it has so fully vindicated itself that our danger is to trust in it too exclusively. It has well-marked limitations and its work at best is preliminary. "For a deeper understanding of the New Testament we must rely on methods of quite a different kind." The need for a new critical edition of the New Testament is made apparent in the article by Kirsopp Lake on "The Text of the Gospels."

Recent phases of literary criticism, particularly in connection with the Gospel of Mark, are treated by Burton Scott Eaton and Henry Beach Carré. One discusses a primitive tradition in Mark, and the other the literary structure giving an outline and showing that the dominating idea of Mark may be regarded as tragedy. These are followed by two studies on John the Baptist,

whose significance for the origins of Christianity has come to be more fully appreciated in recent years. Clayton Raymond Bowen and Ernest William Parsons have gathered the available facts concerning him who is the culmination of the prophetic line, a noble representative of the varied channels of divine revelation and outlined them as a "probable reconstruction of a phase of gospel history the difficulties of which have long been a matter of recognition."

Jesus is the subject of four essays, one on the expression "The Carpenter," by Chester Carlton McCown; one on his teaching about sins, by James Moffatt; one on the conception of the Holy Spirit as applied to him in the Synoptic Gospels, by Hans Windisch; and one on the method of studying his social teachings, by Frederick Clifton Grant. The last of these concludes that "if we fail to discover in Jesus of Nazareth a social prophet with a message like that of modern humanitarian idealism, it need not necessarily follow that Jesus is unworthy to fill the place assigned to him in Christian devotion, or that his teaching is not the profoundest socially applicable gospel the world knows. He was a prophet, but more than a prophet."

The category of Messianism, employed so widely in early Christianity as a means of evaluating the significance of Jesus for his disciples, is discussed in two essays, one by Charles Cutler Torrey, and the other by the editor himself, Shirley Jackson Case. While the Christian belief in a Messiah was derived originally from Judaism and was accorded a hearty reception, it deviates widely from its Jewish prototype and its dominance kept the eyes of the Jerusalem disciples riveted on the future during the early years of their life together. By the end of the first century Christian thinking about Jesus was well on the way toward identification of the Messiah with the Savior represented in the later ecclesiastical dogma.

Three studies in the teachings of Paul are presented by W. H. P. Hatch, James Hardy Ropes and Henry J. Cadbury dealing, respectively, with his idea of forgiveness, his relation to the Judaizers as reflected in Romans, and a survey of the outstanding features of his religion. The closing essays by Samuel Dickey and Gustav Kruger portray the social conditions affecting the spread of Christianity beyond Palestine and a critical examination of the so-called Second Epistle of Clement.

Not least among the features of this book to enrich its value for readers and particularly for those whom the writers would honor is the list of publications which these two eminent scholars have given to the world since 1881. Each year, one or

other, or both of them, have to their credit books and articles with a bearing on the Scriptures and they are here listed as an appendix. A serviceable index will also aid as reference particularly in regard to Jesus, John the Baptist and Paul. The happy possessor of this book will prize it more and more as a careful study from time to time reveals the wealth of scholarship here made available for those who read for pleasure and profit.

CONSTRUCTIVE CITIZENSHIP

By L. P. JACKS

Doubleday, Doran & Co., pp. 300, price \$2.00.

Those who have learned to appreciate the writings of the Principal of Manchester College, Oxford, and Editor of the *Hibbert Journal*, look forward with keenest interest to a new book from his facile pen. Upon invitation of the University of Glasgow he delivered, a year ago, the Stevenson Lectures on Citizenship, and they now appear in book form for the careful perusal of the reading public. With great clarity and conviction he sets forth what he considers the main sources of strength in modern civilization, namely: a scientific method, trusteeship, and skill to be expressed in high character and silent heroism. Good workmanship is the foundation of good citizenship, and in the good workman "three main elements combine, each penetrating the other two, and in turn interpenetrated by them; *trusteeship* on the moral side, *competent technique* on the scientific side, *skill* on the practical side." Those who think seriously upon the problems of our industrial society will here find much to provoke wide discussion. Space-thinking is challenged as inadequate whenever the meaning of human life, whether civic or otherwise, is in question, "because human life, though it displays itself as a *spectacle* in space, goes on as a conscious *experience* in time." Time-thinking is the method he recommends as the most appropriate to all human affairs. "The space-thinker reveals a goal or point of arrival while the time-thinker asks for the *direction* of the movement."

In his chapter on "Time-thinking and Social Affairs" he points out that the value of everything in life is essentially bound up with its *lastingness*, and that the lastingness will depend on the *men* who administer it. The quality of the workmanship is of first importance and in social affairs "the more perfect the system is as a thing worked out in space, quantity, and arrangement, the more unimpeachable must the trusteeship be to which you commit its working as a thing in time, quality and value." The spirit of constructiveness abounds, a temper not confined to a few sanguine or specially instructed individuals, but a common impulse in the community "marked throughout by the resolve to make the best of things as they are, by hopefulness, by self-confidence, by enterprise, by the pursuit of excellence in all human employments and vocations, and

by its general perception of the fact that there is no limit to the real and abiding values that may be drawn from the universe by the cooperative efforts of men in society, inspired with ideal aims and conducted under businesslike methods." The student of citizenship would find out, if he can, the sources of existing vitality and strengthen them by every means in his power. The need of social valor is also emphasized, "valor on an immense scale with a united front bound together in mutual loyalty, and so made world-deep as well as world-wide." The unity of civilization is the unity of high resolve in a "growing perception of the common risk and the growing willingness to face it *together*."

A most suggestive chapter on "Vitalized Leisure" would correct wrong impressions by the hatefulness of labor on the part of those who would dodge the real issue in all constructive citizenship. Skill, quality, co-operation, recognizing the rights and duties of others and the function of bearing and fulfilling responsibility, put citizenship on a high and worthy plane. "Man is by nature a responsible being, which is another way of saying that he is a born trustee," is the axiomatic proposition of the lecturer, and he holds that a man as a trustee is under obligation not to betray his trust, and "his right to be trusted defines the fundamental duty his fellow citizens owe to him."

The closing chapter on "Social Tension" suggests the cord drawn at both ends; as a principle of life the spirit of social service is a spirit of high tension. "It presents the social will in a state of valorous resistance to a felt opposition. The energy of social service, the courage and the creativeness of it are generated by the obstructions it has to encounter as well as by the goodwill that inspires it." Pain no less than pleasure is an essential element of life and in serving the highest one brings upon oneself the opposition of the lowest, and incurs enmities in the very act of cultivating friendships. The moral, the scientific, the practical under a reasonable tension, expressed through the individual and especially through the group, in accordance with the revealed will and the imparted spirit of Him who would bring in the kingdom of God on earth, are making for a constructive citizenship worthy of being shared in by all who are willing to accept responsibility in the affairs of life.

Think of the opposites that go to the making of a flower—the snow and the sun, the air and the soil, the light and the dark, the wet and the dry, the wind and the rain, the worm and the man! The flower is the focus of the product of such varied energies. It is indeed amazing how "all things work together." So impressed is modern science with this vast unity of things about us that it is prepared to believe that the whole world is focussed in every tiniest part and from every tiniest part is radiated an influence that expands to the whole again.—A. D. BELDEN.

QUARTERLY MEETING AT RAMONA

San Diego Quarterly Meeting was held at Ramona, California, April 13 and 14. Visiting ministers present were Frank W. Dell, General Superintendent, and Blaine Bronner, pastor at Alamitos. Clarence Rice also was present as a fraternal delegate from Whittier Quarterly Meeting, accompanied by his wife. Frank Dell spoke Friday and Saturday nights, using his evangelistic slides very effectively. The Yearly Meeting Christian Endeavor Executive was present on Saturday night for a special rally on Endeavor work. On Saturday morning Blaine Bronner gave the principal message on the subject "Show us the Father." (Jno. 14:8.) He emphasized the three-fold thought of Christ as the way to the Father, the truth about the Father and life from the Father.

Representatives were present from each of the four Monthly Meetings. They named as representatives to Yearly Meeting Joseph S. Fox, Mellie M. Brown, Jessie N. Haworth, Albert E. Wright and Garland Hanson.

The Committee on time of holding the Quarterly Meeting reported as follows which was adopted: 2:30 p. m. Friday—Meeting on Ministry and Oversight, and 7:30 Devotional Meeting; 9:30 a. m. Saturday—Meeting of representatives and committees, and at 10:00 for business; at 2:00 and 7:30 p. m.—Departmental Conferences to be under the care of the local people. Those present from long distances need not feel under obligation to remain for the conferences.

There was a strong feeling of optimism throughout the sessions that good constructive work is being done in the meetings and that God is blessing and prospering His people.

MORE MODEL VILLAGES PLANNED IN CHINA

Friends will remember that about two years ago the Service Committee made an appropriation of \$1,000 toward the building of a Model Village in one of the congested suburbs of Shanghai, China. Mr. Eugene E. Barrett, one of the "Y" Secretaries in Shanghai, writes that the whole enterprise is creating a tremendous amount of interest in not only the village and the hut connected with it, but in many other parts of the city.

The Shanghai Y. M. C. A. has undertaken to raise \$15,000 to construct 42 additional houses in the Model Village. The Y. M. C. A. has been able to promote educational work in the village by founding an Industrial School for Laborers' Children; an English Evening School for Workmen; an Evening School for Women, with an enrollment of 124, mostly laborers; and a Reading Room that is open daily. In addition, there is regular playground work; a Free Dispensary for Prevention of Infectious Diseases; Health Lectures; Music Clubs; and Motion Picture Shows.

Some of the Model Village regulations are interesting to an American. For instance, no one can be a tenant in the Village unless his monthly income is under \$15 (American) a month. The monthly rent is \$3, and the tenant must pay the taxes. Each house (which is very small) is limited to one family, and cannot be sublet. No stranger is allowed to stay over night. Opium-smoking and gambling and immoral practices are strictly prohibited. The main entrance to the village is locked at 10 o'clock at night.

In order to provide pure water, a well 264 feet deep has been dug to provide clean water to the villagers without charge.

This is a worth-while movement; and Friends can rejoice that they had a little part in starting it!

RACE RELATIONS IN 1927

The Commission on Interracial Co-operation has issued a most interesting pamphlet on "Race Relations in 1927." Though it is brief, it is comprehensive in bringing one up to date on certain important facts regarding the Negro. Its information is quite essential to anyone who wishes to be educated on race relations, and the information is so clearly and simply given that it is possible to assimilate it. The pamphlet includes a brief survey on Lynching, Mob Violence, Education, Health, Welfare Work, The Church, Negro Suffrage, Industrial and Economic Opportunities. Perhaps the most telling set of figures, portraying the wide discrepancy between the respective expenditures for white and Negro Education, is as

Average Annual Expenditures
Per Child of School Age

	Whites	Negroes
Alabama	\$26.57	\$ 3.81
Arkansas	13.36	6.48
Florida	42.01	7.33
Georgia	25.84	5.78
Louisiana	33.73	5.48
Mississippi	25.95	5.62
North Carolina	25.31	7.52
South Carolina	27.88	2.75
Tennessee	21.02	11.88
Texas	31.77	20.24
Virginia	40.27	10.47

This pamphlet will be supplied without charge to anyone interested, or it may be had in quantities at the rate of \$1.25 per hundred by writing to: The Commission on Interracial Cooperation, 409 Palmer Building, Atlanta, Georgia.

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QUAKERDOM • AT • LARGE

As we go to press, a telegram brings the news of the death of Edmund Stanley of Wichita, Kansas, who underwent a serious operation at Wesley Hospital, May 10. He had been in the hospital some weeks as a result of being knocked down by an automobile, and was reported last week as improving nicely.

The many friends of Parvin W. Bond, active in the work of Indiana Yearly Meeting, will be glad to know that in the Indiana primary election, May 8, he was the successful contender among four aspirants for the nomination of County treasurer in Wabash County on the Republican ticket. Another Wabash Friend, Chas. Strey, was nominated state senator.

Ellen Simkin of Poplar Ridge, N. Y., has sent the following penned by her sister Mary A. Simkin who passed away last autumn: "Our Savior bids us to pray that his kingdom come, that his will be done on earth as in heaven. He knows it will come or why should we pray for it? I feel sure that if every Christian would pray these petitions more earnestly and with deeper realization of their meaning, it would hasten the day when the knowledge of the Lord shall cover the earth as the waters cover the sea."

Arthur and Edna H. Chilson, with their daughters Esther and Rachel, while returning from the mission field in British East Africa where for twenty-six years he has been working as a missionary, spent a little time in England and attended the Easter Conference under the auspices of the Friends Prayer League, at Arnside, a village overlooking the estuary of the Kent. He thrilled the Conference with an account of the work among African natives and how the Holy Spirit began to move upon them in answer to prayer. He emphasized the necessity and the simplicity of receiving the Holy Spirit. The substance of his address appears in the *Friends Witness* for May.

Margaret Loring Thomas of New York City reports that at a recent meeting of the Committee on World Friendship of the Federal Council it was announced that 15,000 more bags were needed for distribution in Mexico. There are about 15,000 schools in Mexico and the Committee would like to send two to each school. The department of education of the Mexican Government has agreed to receive and distribute the bags to the primary schools in all parts of the country. Arrangements have been made with manufacturers to provide the Friendship Bags and they may be secured from the Committee on World Friendship

Among Children, 289 Fourth Avenue, New York City, at \$1.75 each, postpaid, including the picture cards and letter of introduction. A check should always accompany the order for the Friendship School Bags.

When Horace G. Alexander of Woodbrooke School, England, visited India recently he was the guest of Mr. Gandhi for a few days at his "ashram." Life here, he says, is of the simplest. Mr. Gandhi is extremely regular in his habits with quite a Western regard for time. The whole community, numbering about a hundred, meet for hymn-singing and prayers just after sunset, and all the older members come together again under the stars at 4:30 a. m. Mr. Gandhi and the other members begin their day at that hour and retire soon after the evening prayer. There is milk at 6:30 a. m. and meals at 10:30 and 5:30, all vegetarian. It was sometimes very hard to believe that this simple, friendly man was the great soul who has stirred the world, and still stirs it. But sometimes one notices lines in his face and a look in his eyes that seem to reveal something of that deep inner man. There is never a trace of self-assertion: only frank directness of speech and gaze that give an impression of perfect sincerity. He is a man who knows his mind. I saw no trace of fanaticism. He was delighted when he found that I was a Quaker. He and his friends all spoke with great warmth of the Quakers. Several English Friends have met him recently but none had stayed at the ashram. We can learn something of value in making our pacificism positive from their active expression of "ahimsa," sometimes translated "harmlessness," and perhaps we may learn from them how to be more lovable.

NEWS OF OUR MEETINGS

Friends at Fresno, California, began weekly service in the Y. W. C. A. auditorium, on February 26, with the purpose of gathering together those families of Friends willing to identify themselves with an organized Friends Church and five families have signified their intention of supporting this movement. On May 6 the Yearly Meeting tent was used for Sunday school and a church center where their lots are located and here activities will be continued until the church building is completed. Many new homes have been erected in the vicinity making it a strategic center for a church. The building will cost about \$12,000, of which amount Pasadena Quarterly Meeting on April 28, agreed to be responsible for \$1,000, and it is hoped

the Yearly Meeting will provide about \$4,000 more. Thus far the Yearly Meeting Superintendent has held himself responsible for the preaching service, but it is expected that the newly-appointed pastor, Paul Younger, a graduate of Friends University, Wichita, Kansas, will assume responsibility in this new field of opportunity.

A revival meeting of two and a half weeks' duration with E. Grace Clark of Haviland, Kansas, as evangelist, closed May 2, at the Friends Church in Seiling, Oklahoma, where Everett and Tamson Craven are pastors. There were nineteen who professed conversion, renewal or sanctification and the church was much edified. The ministry of the evangelist was sound and spiritual and greatly appreciated.

Mother's Day was observed at First Friends Church, Whittier, California, on May 10. There was at the opening of the church school a recognition service for all babies on the Cradle Roll who had not been so recognized. In the evening the fourth annual Mother and Daughter's banquet was held under the auspices of the Girl Reserves of the church, a special feature of the program being a pageant, "Wide Open Windows." The program was typed on a unique folder to represent a church window which opened to give the order of service under the direction of Bonnie Davidson. "That the being of me may have room to grow, that my eyes may meet God's eyes and know, I will Hew great windows, wonderful windows, measureless windows for my soul."

The work of Antioch Monthly Meeting of Friends near Preston, Kansas, is moving along nicely with much earnestness. The revival held during January, conducted by Willis K. Craven, was owned of the Lord. On May 29, a gospel team, composed of young men from Kansas Central Bible Training School at Haviland, were present for morning and afternoon service. These young men are fully consecrated to the Lord. Basket dinner was enjoyed at noon in the basement of the church. In the afternoon Ethel Bevan, Quarterly Meeting Superintendent of Christian Education spoke well on the theme. Elmer Hockett, president of the school, made some remarks concerning the need of such a school. Alice K. Barnes, one of the teachers, spoke a few words. The quartet from the school composed of Isham, Stanfield, Newsom and Craven, sang several songs to the delight of the audience. An offering for the school amounting to \$30.00 was taken. Antioch people while only few in number have "a

mind" to give as well as work. The Monthly Meeting has engaged the pastor, Zella Hockett to remain for another year.

Leanah Hobson who for the past two years has served the Friends Meeting at Lindsay, California, has given up the work on account of failing health. John R. Wright and his wife, who have been spending the winter in Long Beach, will assume the pastoral care of the meeting at once instead of July 1 as had been planned. They think the period of rest has been a splendid thing for them.

The Young Married People's Class of the Friends Church at Wabash, Indiana, taught by Mrs. W. C. Mills, was entertained as the winning class in an attendance contest held recently among eight classes of the church. The affair was held in the gymnasium and of the two hundred and fifty present, fifty-three were members of the class. A long table was arranged and a banquet followed after which a program was greatly enjoyed consisting of clever stunts by each of the losing classes. The program committee consisted of Mrs. Al. Gurtner, Edna King and W. C. Mills. The committee to arrange for the banquet were Mrs. William Stouffer, Mrs. Clinton Peebles and Mrs. Henry Jenkins.

SAN DIEGO NEWS

The results of a stereopticon class recently held for boys and girls of grammar school age have been most gratifying. There were twelve lessons given on two Sunday afternoons and five school days each week for two weeks. On week days the class was held an hour after the regular school day and the children were willing to come instead of spending this time in their own way at play.

The class began with eleven Sunday-school scholars and three visitors and before the class had ended there were fifty-three who had come at least once. The lessons used were Frank W. Dell's school of visual evan-

gelism and they were shown on the screen by a film projector loaned by the Yearly Meeting Board of Evangelism and Church Extension.

A decision day was held during which twenty-four children signed a covenant very thoughtfully and earnestly giving their hearts to Jesus. Of this number seven were Friends, eight had no church connection, and there were three Methodists, two of the Christian church, one United Presbyterian, one Christian Scientist, one Seventh Day Adventist and one Mormon.

The lessons were taught by the pastor, Joseph Fox, who has been called by the meeting for the fourth consecutive time.

Our pastor, Joseph Fox, has been made President of the San Diego Peace Council. This is a new organization uniting in action the peace sentiment of at least twelve or fifteen different groups in San Diego working for and believing in world peace.

Our meeting has been very much pleased by the recognition won by Myrtle Anderson, one of our missionaries to Guatemala who has been on furlough in order to study nursing at the San Diego County Hospital. She was selected as the honor student among a class of twenty-five and she was given a beautiful silver loving cup as a prize from the alumni association of nurses. Our meeting presented her with a suitcase that was most modern and convenient in every respect, as a token of our esteem and goodwill.

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SPRINGDALE QUARTERLY MEETING, IOWA

Springdale Quarterly Meeting convened at Muscatine, May 4-6. Good weather and roads made possible a good attendance from the other meetings. And it was a time of profit and spiritual uplift to all present.

The change made nine months ago, shifting the time of Ministry and Oversight Meeting forward to 9:30 o'clock, Saturday morning, thus leaving Friday evening open for Department conferences, is proving quite satisfactory thus far. At this time, however, our conference on Religious Education continued throughout the Quarterly Meeting sessions, under the leadership of Edgar H. Stranahan and Cassa Conover, two of our Yearly Meeting experts in this field. Something of the scope and worth of the conference may be suggested by the mere mention of some of the topics discussed. On Friday evening Cassa Conover spoke on "Qualifications of the Bible School Teacher," and Prof. Stranahan's subject was, "Use Your Head." Other topics or themes discussed by him were: "The Deadly Parallel," "The New Bible School Standard," "The Christian Quest Program," and on Sunday evening, "His Last Week," using the stereopticon with appropriate Scripture readings, interspersed with songs by the choir. Cassa Conover conducted also other divisional conferences.

On Sunday morning, George B. Evans, pastor at Buffalo, preached a helpful sermon from the theme, "A Bible Lie."

The dinner hour on Saturday in Springdale Quarter, with the social time thus afforded is not to be passed by slightly either in fact or in a press report. Muscatine ladies lived up to the traditions on this occasion. The meeting of the W. M. S. occurred during the noon recess.

Routine matters of business were cared for in the afternoon, followed by group conferences as above indicated.

Many expressions of appreciation of the splendidly remodeled meetinghouse were heard. It is both conveniently arranged and attractive, and is proving an encouragement and an inspiration to larger achievement for the local meeting. Viola Smith, now in her third year of service as pastor at Muscatine, is doing some good work and her services are being appreciated by the Meeting.

Springdale will entertain the Quarterly Meeting, August 3-5.

INTIMACY WITH JESUS

By CHARLES M. WOODMAN

This new book by the pastor of the West Richmond (Ind.) Friends Church deals with some of the phases of the life of Jesus which serve to bring Him into intimate inward fellowship with mankind. It promises to be of real value to all who are searching for spiritual reality.

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REUBEN B. PEELLE

Reuben, son of William and Clarissa Starbuck Peelle, was born August 10th, 1845. He grew to manhood on the home farm near Bloomington and attended the Friends School in the house adjoining Grassy Run Church. Later, in company with his brother Jesse he attended Earlham College for two years. He began his teaching experience in the church school where he had been a pupil and afterwards taught in various schools of the country and for one year in the schools of Colusa, Cal. Returning from the west in 1878, he was married to Emma Elliott, January 18, 1879. This union was a very happy one but was terminated by her death, August 21, 1889.

He continued to reside at the old home and November 23 1892 was married to Rosalyn Crider Cline. To this union was born one daughter, Effie, now the wife of Dr. George De Williams. About thirty years ago they moved to Wilmington, where with his genial disposition and her genius for homemaking they made a home that was the delight of their friends to enter. No one could come in contact with him without being impressed with his strong personality. He had a keen analytical mind; was an omnivorous reader; a lover of history and of good books as was evident to the most casual observer who might enter his home. He was for many years a member of the Board of Managers of Wilmington College and its most efficient treasurer. He loved the work of the Church and nothing but illness ever kept him away from the business sessions. Going to church was a part of his life and when the day and hour arrived he was in his place. For thirty-one years he was the dependable Announcing Clerk of Wilmington Yearly Meeting.

Being one of a large family of which but one survives, a sister, Louisa P. Moon of Wilmington, he was blessed with remarkably good health and the last illness was the only serious illness of his entire life. To the end of his life he retained his membership and interest in the old home church at Grassy Run and during his last days was making plans for its improvement. Funeral services, held at Grassy Run Church, May 16, were conducted by O. Hershel Folger, assisted by Harry L. Leasure.

NERIUS SIMON MARTIN

Nerius Simon Martin, son of Daniel and Belinda Martin, was born Jan. 25th, 1848, in Yadkin County, North Carolina, and came to Iowa with his parents in his twelfth year. They settled on what is now known as the Martin homestead in Providence Township where he grew to manhood.

On June 14, 1871, he was united in marriage with Anna Maria Wood, using the simple Friends ceremony and to them were born nine children: Mrs. Etta Doane

of Grain Valley, Mo., Mrs. Rosa Tansey of Chadwick Mo., Frederick D., of Denair, California, Roland F., John N. and Mrs. Della Moore, of New Providence, Walter W. of Osage, Mrs. Mary Mikleson of Whitten and David, deceased. Eight of the children and their mother together with their thirty-five grandchildren and three great grandchildren are left to mourn his passing. He is also survived by one brother Zenas L. Martin of Holguin Cuba. He was a birthright member of the Friends church and in the simple tenets of his faith he lived a life of peace with all men. On May 10, 1928, with the setting of the sun, he entered into rest, aged 80 years.

Nerius Martin was a man whom to know was to respect. He was of a studious disposition, a lover of books, and took a broadminded view of all matters of life and of the spirit. His neighbors and friends knew him and depended upon him as one always generous and ready to help in every good cause.

With a firm faith in God he lived; and in passing might well and humbly say,
"I know not where His islands lift

Their fronded palms in air;

I only know I cannot drift

Beyond His love and care."

INTERNATIONAL SUNDAY
SCHOOL LESSON

June 3, 1928.

Jesus Facing Betrayal and Death. Mark 14:1-42.

Golden Text: Not what I will, but what thou wilt. Mark 14:36.

Daily Readings

M.—The Betrayal Announced. Mark 14:17-25.
T.—The Prayer in the Garden. Mark 14:32-42.
W.—The Passover. Exod. 12:21-28.
T.—The Suffering High Priest. Heb. 5:1-10.
F.—Comfort for Christ's Followers. Matt. 10:24-33.
S.—Christ's High Priestly Prayer. John 17:1-10.
S.—Prayer for Deliverance. Psalm 22:1-21.

This lesson may be grouped under three general heads: (1) The Supper at Bethany; (2) the Passover Supper in Jerusalem; and (3) in the Garden of Gethsemane.

I. The Supper at Bethany. Verse 1 gives the names of the two feasts which occurred during Passover week. We note also that the religious authorities had definitely laid plans for the death of Jesus. But they must be able to take him quietly for fear of raising an uproar among the people. Pilate and

his garrison of Roman soldiers were doubly alert for any sign of an uprising or mob movement when great numbers of Jews were celebrating their escape from bondage.

Mark and Matthew tell that this supper was in the home of one Simon a leper. Possibly he had been healed by Jesus. John adds that Martha served and Lazarus was also a guest (John 12:2). John also tells that it was Mary who anointed the Master's feet with the nard. (Matthew and Mark speak of anointing his head). "Three hundred pence" were three hundred denarii or the equivalent of \$45, but with a purchasing power of about \$300. How few acts or words of encouragement Jesus received! Here, too, we see again the contrast between Jesus' conception of Messiahship and that of the people. No doubt this woman and all present were full of the idea of the approaching power and honor of the Messiah, and this act would be an advance anointing for the kingship. But quickly Jesus turns the meaning right about and says she has already anointed him for the burying.

Only John singles out Judas as being critical. Mark says "They murmured against her." Jesus could never spurn the heart-felt expression of love and loyalty. Charity would not suffer. Charity springs out of just such spirit. Judas now goes over to the enemy. Disappointed, indignant, covetous, he bargains with the chief priests to get Jesus quietly into their hands for thirty pieces of silver (Matt. 26:15).

"She hath done what she could." What a wonderful memorial!

II. The Passover Supper. Jesus' methods of describing the place and making the preparations indicates precautions against being molested. "A room had to be secured in the city; a lamb had to be killed at the temple between three and five o'clock in the afternoon; wine, herbs, and unleavened cakes were to be brought; and a compound of fruit and vinegar had to be prepared in which the unleavened cakes could be dipped." (Bosworth). Burton and Mathews (Life of Christ, p. 247) gives the probable order of the Passover feast as follows:

1. Blessing the first cup of wine.
2. Handwashing and prayer.
3. Bitter herbs, dipped in the haroseth (fruit and vinegar), eaten.
4. Second cup of wine, with question of son and answer of father. (Ex. 12:26).
5. First part of Hallel (Psa. 113-114).
6. "Sop" (bit of lamb and bitter herb in bread) dipped in vinegar.
7. Paschal lamb eaten.
8. Eating a piece of unleavened bread.
9. Third cup of wine with grace.
10. Fourth cup.

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11. Blessing in song (Psalms 115-118). The depth of friendship, the solicitude, the love laid bare in this scene of the Last Supper cannot be adequately described. It touches and melts the soul of us. That is why, I am sure, that Christian groups have been so zealous in preserving the observance as a sacrament. It is a beautiful symbol. But when it has become a source of "the greatest, and fiercest, and most hurtful of contests," as we know has happened, it is the opposite of the spirit of Jesus. For this reason Friends have scrupled against the use of this outward rite. Barclay allows that it might be indulged in, "providing always they did not seek to obtrude it upon others, not judge such as found themselves delivered from it.... For we certainly know that the day is dawned in which God hath risen, and hath dismissed all these ceremonies and rites, and is only to be worshiped in Spirit, and that he appears to them that wait upon him, and that to seek God in these things is, with Mary at the sepulchre, to seek the living among the dead: for we know that he is risen, and revealed in Spirit, leading his children out of these rudiments, that they may walk with him in his light: to whom be glory for ever. Amen." (Prop. XIII).

III. In the Garden. Consider the sorrows bearing down the Master. His own nation had rejected him; his disciples misunderstood him; one of the twelve had betrayed him; his three closest friends went fast asleep when asked to watch with him. "He fell on the ground and prayed." Jesus knew what it was to stand alone. Yet not alone; his Father was with him. Luke says "there appeared unto him an angel from heaven, strengthening him." (22:43). As he had taught his disciples to pray, "Thy will be done in earth as it is in heaven," so now in this hour of crisis he is able to pray "Not what I will, but what thou wilt." Here is the supreme evidence that he had overcome the world. Now he could meet the worst that sin could do. L. WILLARD REYNOLDS.

Lynnville, Iowa.

MARRIAGES

MOORE-MILLER—At Richmond, Indiana, May 5, 1928, N. Pauline, daughter of Mr. and Mrs. Wilson S. Miller and Willard E. Moore, son of Joseph and Mary Moore.

DEATHS

CARTER—At Wichita, Kansas, May 7, 1928, Thomas J., son of Robert and Mary Carter, in his 52nd year. Born at Indianapolis, Indiana, he was educated at Fairmount Academy, Indiana Medical College and Northwestern University Medical College. He began practice at Upland, Ind., and on account of ill health went to League City, Texas, where he practiced fourteen years. Eleven years ago he moved with his family to Wichita that the children might attend Friends University, and he continued an extensive practice. In 1900 he married Sula M. Edgerton who with their three sons and one daughter, survives him. Nothing was too hard for him to do for his family or his friends. He was devoted to his profession as an earnest Christian, was deeply interested in higher education, and in the work of the church, being chairman of the board of Trustees of Friends University and a very valuable Friend.

HAGERMAN—At Vilas, Colorado, April 30, 1928, Luetta C. Hagerman, wife of Royal Hagerman, aged 43 years. She was a charter member of Vilas Monthly Meeting, Kansas Yearly Meeting, a teacher in the Sunday School, always ready with a helping hand. She was a devoted wife and mother ever encouraging her husband and son in their call to the ministry. Funeral services were

conducted at Vilas Church by James C. Fisk.

NICHOLSON—At the Reid Memorial Hospital, Richmond, Indiana, May 18, 1928, Thomas Nicholson, youngest son of the late Timothy and Sarah Nicholson, aged 66 years. Born at Haverford, Pa., a birth-right Friend, he came to Richmond at an early age and for many years has been engaged in business. He was president and treasurer of Nicholson and Brother book store, one of the oldest establishments in the city. He is survived by his wife, their daughter, a brother and two sisters. Interment in Earlham cemetery.

ROUND—At Canyon City, Oregon, May 2, 1928, George F. Round, a retired Methodist Minister, at the age of 88 years. He was the husband of Louisa Painter Round, widely known Friends minister and evangelist who died a few years ago. Through many years this devoted couple worked together in the ministry, each cooperating beautifully in the work of the other. His connections with Friends were thus very close, his occasional ministry among them being much appreciated. George Round continued to preach as opportunity offered, until a few weeks before his death. Perhaps his last contribution to the religious press, accompanied by a note of personal appreciation, appeared in THE AMERICAN FRIEND for March 29, 1928, its theme being "The Power of a Christian Experience." Burial occurred at Newberg, Oregon, President Levi T. Pennington joining with the Methodist pastor in the service.

TRUEBLOOD—At the hospital, Halstead, Kansas, May 4, 1928, Lydia Lyon, wife of Professor William P. Trueblood of Friends University, in her 65th year. The funeral services in charge of President Mendenhall were held in University Friends Church, and interment was made in Maple Grove cemetery, Wichita. She was a member of Friends by choice and conviction and was a firm believer in redemption through Christ. For many years her home was open to college students. She was intensely interested in the College, in the Church, in Missions, and to all these she contributed largely of her personal work and earnings. "Oh think! to step ashore and that shore Heaven! To clasp a hand outstretched and that hand Christ's! To breathe new air and that celestial air! To feel refreshed and know it's immortality!"

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

New York: New York City; May 28; L. Hollingsworth Wood, 501 Fifth Ave., New York, N. Y.

Nebraska: Central City, Nebraska; June 6; Ora W. Carrell, Central City, Neb.

Oregon: Newberg, Oregon; June 13; Edward Mott, 1169 Kirby Street, Portland, Ore.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: East Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Maine.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

The American Friend

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John R. Cary, 205 Morris Building,
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Kansas: Wichita, Kansas; October 13; Ed-
mund Stanley, 1813 University Avenue,
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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship, 11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN

Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532. Church Phone, Euclid 4088.

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